

I IOHN PENRY DOO HEARE AS I SHALL

ANSWERE BEFORE THE LORD MY GOD IN

that great day of Iudgement set downe sumarily the Whole

truth and nothing but the truth which I hold a nd professe at this howe eyther
in regard of my faith towards my God and Dread Soueraigne Queene Eliza-
beth unto whome only of all the potentas In the world I owe all re-
uerente, dutie and submission in the Lord.

First / because my allegiance vnto her Majesties: is cheifly called In
question / that I am not at this day / not yet euer was in all my life ep-
ther guilty or priue in any purpose / consultation or intent of any sedition
against or disturbance of her Majesties Shopall state ad pearceable govern-
ment. And if I were priue vnto any such godlesse wicked and vndutifull
actions or purposes as might any ways impair or disquiet the pearce-
ble state of my natiue pynce and countre I would reueale disclose / and withstand the
same to the utmost of my power in all persons both foraigne and domesticall of what
profession or religion soeuer they be.

Her supreamie authoritie within her realmes and dominions I acknowledge to be such o-
uer all persons in all causes/as no person epyther ciuill or ecclesiasticall / may exempt him-
selfe or his cause from the power and censure of her lawes and sword. I doe also ack-
nowledge that her Majestie hath full authoritie from the Lord by hir Shopall power to esta-
blishe and enact all lawes both ecclesiasticall and ciuill among hir subiecttes: In the ma-
king wherof the Lord requireth that hir ecclesiasticall be warented by his writte word /
which expressely conteyneth what soeuer belongeth to his worship: & her ciuill to be groun-
ded vpon the rules of common iustice and equitie / the which boundes are so farr from di-
minishing from the authoritie of kings and pynces/as they are the onely inepugnabile
wailes therof. This soueraigne prerogative authoritie of her highnes I am most willingly
reddey to defend and maintaine / against all the estates / persons / and creatures vnder
heauen to the losse of my life tene thousandes tymes if it should be needfull. And I take the
lorde to record that / that day to my knowlege hath not passed ower my head I a sure since
the first that the lord vnder her gracious raigne broght me to the knowlege of the truth /
wherewith I haue not or doe not pray for the blessings of my God both outwarde inward
and for ever & euer: And that he would epyther couert / or speedily owerthrowe In his wrath
all his and his enemies with their entreprised whether they be home or foraigne Her-
of I cal the searcher of hartes as In witness of truth against my owne soule if epyther
I blisshole / or forge in the premises. Secondly touching my faith / I doe beleue with my
hart and confesse with my tongue that ther is no God but the true God onely which that
written word reacheth to be one in substance and three in person / the father / the sone / and
the holy gost three distinct persons of one and the selfe same substance. This most high
God who also is my God in Christ Iesus I beleue to be the creator / preseruer maintai-
ner soueraigne Lord and supreamie commander of all creatures In heab and in earth
wen and Angels both good and bad. I doe beleue that nothing both or can consume to
the destruction of any soule that by the free anointed and determinate will / purpose /

re the sufferings and righteousness of Christ Jesus apprehended by true faith.

Christ Jesus In regard of his natures I beleve to be God & man/ even God alone blessed for ever more: And in respect of his offices to be the onely King/ Priest And Propheet of his Church/ the which offices he so fullie accomished In the dayes of his flesh by the manifesting of the goodle will of his father thorough his preaching & teaching & traing the full redemption of his Church/ by his death and resurrection: and receiving full absolute power in Heaben and in earth from his father/ in such sorte as he is not to retaine a successor in any of these his offices/ but is consecrated alone to the yial for ever more.

True faith/ I beleve to be the persuasion of the harte wher by the soule is truly assured of remission of sinnes and Imputation of righteousness thorough Christ.

This true faith beloggeth onely to Gods elect/ and hath perseverance unto the end. with this true faith also/ is vnseparably ioined (as the fruit is to the tree) a dying unto sinne: and a living unto righteousness in such sorte as the members of Christ have a continuall battell in them against sinne. the which by the power of Christs death is so wounded and in some measure decapeth more and more in them/ untill at length it shall be utterly consumed wth the bodies and soules be separated/ and not be soze.

By the quickning power of Christ/ (I do beleue) that his here byd earth are drawne more and more to like his blessed will and to practise the same/ yea to give their liues rather they to dishonour their God in the will and voluntarie demall of his truth/ and the breach of his lawes and will/ in any point revealed unto them.

His revealed will I beleve to be perpetually continued in the written word of the old and new testament given by the holy ghost for instruction and comfort of his pore church as long as the same is a pilgrime here vpon the earth.

This Church I beleve to be a companie of those whom the word calleth saintes which do not onely professe in word that they knowe God/ but also are subiect unto his lawes and ordinance in dede: with this Church I do beleue that the Lord God of is meere fauour hath entered into couenant that he will be their God/ & they shall be his people the scales of this his couenant are onely two/ Baptisme and the Lords supper.

The Church here vpon earth/ I do beleue not to be perfect/ although in regard of the order which the Lord hath appointed for the same it be most absolute/ but to have manie blemishes and waies in it/ yet I assuredly beleue that all the true members thereof shall at the day of iudgement receiue their perfect confirmation by Iesus Christ and be crowned in him with eternall glory of his meere grace/ end not for any merit of theirs.

Thorough the mercies of my God/ and therefore I am willingly content to vndergoe my trouble in this life for his name sake/ who be glorified of my soule and body and of his saintes for ever more. Amen.

I detest all heresies/ sectes/ schismes/ and errors whether newe or old by whom soeuer they have beene inueted as puritanisme/ donatisme/ Anabaptisme/ Libertinisme/ Bournismes/ all the byames and dotages of the familie of man but especially all popery that most breedeth full religion of Antichrist: the great enemye of the Lord Jesus & the most pestilent aduersarie of all the thrones of Kings and princes. So that I abhorre from my soule that whole body and euery part of that Romish religion called the sonne of perdition by the Spirit of God/ because the Lord hath determined utterly to consume it by his appearing in the brightness of his gospell before his second coming.

I detest that proud superiority of this man of sinne wherby as the Apostle saith he hath exalted him selfe in his members and power to beare rule over the truth and members of Christ: and over all that is called holpe: inholpe opposeth himselfe as most bloody aduersarye against all truths and seruants of the Lord which will not suffer him with his sayd infernall power to reigne over them instead of Christ in his blessed ordinances.

I detest in regard of their offices / I speake not of the meane persones touching the
Lords election: the head of that body the Pope his cursed triple crowne / his usurped
Jurisdiction of eptier of both worlds.

I detest the limbes of that body / their spirituall polture / as Cardinals / Archbishops &
Lobd bishops / Suffraganes / Abbots / Fryers / Deanes / Archdeacons / Commissioners /
Chancellors / Officials / Dinksters / Cannons / prebend / Preests.

I detest their invented maners of calling / whereby they are placed in their cursed of-
fices / their devised workes wherein they are imployed by reason of their offices / as the
falle doctrines and falle worship of that kingdome with the livings and maintenances
whereby they are maintained in their offices. And forasmuch as the members of Christ
cannot have any communion or fellowship with any of those cursed inventions in so
much as they can have no lawfull use of spirituall communions / or with any of these
offices / callings / workes and maintenances / in so much as they cannot lawfully be sub-
ject unto any parte of the ecclesiasticall power of these offices: Therefore it is that I dare
not participat in these assemblies over which any of these officers be rule / or ecclesi-
asticall: intermedle with the holy things of God / and where any of these devised cal-
lings and non els / workes and maintenances are to be found: for I am forbidden to ha-
ve any communion with these unfruitfull workes of darkness though it be upon pretence
of retaining the truth and sacraments of Christ / upon papist of ever lasting torment day
and night for evermore.

No: I may not be subject to the ceremonies of Moses / as Circumcision which were
sometimes the Lords owne sacred ordinances: how dare I or any other creature be in
bondage unto those inventions of Antichrist the greater enemy of the Lord Jesus / who con-
fesseth the faithfulness of God can / neither yet could have any sanctified life.

The truth of doctrine touching the triuinitie and touching the natures and offices of
Christ / Justifying faith / Sacraments / external / established by her Maiestie / professed by
her selfe / there is such as have knowledge in the assemblies of this land: I am bold to de-
test my hart to be such as if I maintained not the verities held not the communion of the same
doctrine with the in those points I could not possibly be saved / for out of that communio
of the true profession which her Maiestie hath established in these and the like rules / there
is no hope of saluation: but to staine not with standing with the publicke worship of
these assemblies of the land / I dare not for the same reasons.

I may: over willingly confesse that both of the teachers & also of the professors within
these assemblies of the land / have so embraced this truth doctrine established and profes-
sed in this land / that the Lord in his infinite goodnes hath granted the the favor to shew
out / wherein regard of Gods election I protest before men and Angels that I iudge the
members of the body whereof the soune of God Jesus Christ is the head / on ely herein the
Lord be merciful unto the as vnto my selfe in regard of my sinnes / that they are not orde-
red in that outward order which Christ Jesus left in his Church but instead thereof are
first subject unto those forged named offices / scdibly / have communion with their false maner
of callings unto their offices: Childre participate with a great parte of their devised wo-
rkes wherein these officers are imployed: fourthly with the falle maintenance and livings
fictile are mingled with the knowne profane / ignorant and disordered persons which
are joint members with them in these assemblies.

This is the soune of my faith / and allegiance to my God and my Prince / here is the
soune of the wholle difference which is betweene me and the clergy of this land / and the
soune of the wholle cause for the which I and others officer of my poore brethren are
judged to be schismatics / felons / hereticks: If this may come to the Gospall hands of my
sounreapne and to the betwe of these Q. Q. they will be soone induced that neither I
nor any other that hold the same with

with me deserue the shewing of our dayes by her Maiesties sword for these things.
And here is all that ever wee hold. As touching that error / concerning the repea-
ring of the Lords prayer / where with wee are charged / for be it euen so be it that wee
should denie the same as the scripture / to be an help for the prayer which con-
teyneth not onely an equisite pattern of doctrine which a Christian soule may not onlie
lawfully say / but also with great comfort haue the vse of the same: In deed wee rather
hold it for a doctrine then prayer / the abuse in the often repeating of it / wee condemne
and this I am sure was the iudgement in this point of those holp seruants of God who
nowe rest from their labors. The good which this land getteth outwarde by these
false offices as named and the livings belonging vnto them is / the traytors (as Jesu-
ites and Secular Priests) are drawn by that hope they haue of possessing this Babi-
lonish gould / to become the vnnatural betrayers of their naturall Prince and Contrie
into the hands of strangers: wheras if these offices and livings were by publique au-
thority once remoued and conuered to her Maiesties vse / the Pope would haue no oc-
casion to sear & ouer these corrupted / they would be no baytes to alluer them hether and the
home papistes would be vtterly voyde of hope to see their expected day / so that the main
tapping of these offices and livings / their deuised woorkes and callings would fall: with
things ignored that there is no small danger of her Maiesstie and the whole state
of this land / I doe point out at the inconueniencies which in conscience towards her
Maiesste and my contrie / I am bound to shew / they that are wiser will thinke of the
cause with seriosnes / and would not I hope thinke me woorthie to be smitten for this
speaking the danger.

Whatsoever I hold in these points controverted I hold the same of meeere conscience
towards God / of that meeere detestation which in conscience I am bound to haue of all
the inueterate enemies of Angels in religion / and of that care which I ought to haue of the
saluation and safegarde of her Maiesste to whome the Lord preserve for ever more and of
my contrie. I haue for my warrant not onlie the written word which is sufficient / but
also in the points of greatest moment / the doctrine of the Church of England established
by her Maiesste and there Honors together with the writings / testimonies and blood
of the famous seruants and Martyres of Christ viz. M. Wickheff. M. Beure. M. Ashp.
M. Parry. M. Charth and many other holp witnesses of the Lord in former tymes M.
Cudball M. Lambert. M. Latimer. M. Bale the famous seruants of God in this late
age together with the witnesses of the reformed Churches at this day / in the points
I say of speciall waight / my soule is so edified by the word of God in all them as I am
ready to give my life by the orde of my God for the truth of this testimony and the tes-
timonies of the fornamed seruants of God and holp Churches of Christ: yet if any man
canse for the written word of God that I erre in anything / I will most willingly re-
forme my iudgement / crave pardon earnestly for my oversight: yea and be most willing
to suffer due punishment for my temeritie. But if on the other side I testify nothing
but veritie in these points I am vndoubtedly perswaded of: I most humble crave that
the piercing edge of that word may not in heape be turned against me and my brethren
which was neuer professible violent against the open and sworne enemies of chris-
tiane Prince and contrie.

Deare / I thanke God I feare not in this cause especially / for I knowe that the sting
of death is taken away and that they are blessed which die in the Lord for witnessing a-
gainst the former corruptions Rev. 14. 9. 13. Life I desire not if I be guilty of sedition /
of disturbing and disturbing the quiet state of her Maiesstie preceable government.

Wastie / I most humble and earnestly beseech their Honors and woorthships in whose
handes this writting of mine shall come to consider that it is to no purpose that her
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Majesties subjects should bestow their time in learning, in studie and meditation of the word, in reading the writings and doings of learned men and of the holy martirs which have ben in former ages, especially the writings published by her Majesties auctoritie; they may not without danger proffesse and hold those truths as which they learne out of it and that in such sorte as they are able to convince all the world that will stand against the bynoe other weapons then by the word of God. I beseech them also to consider what a lamentable cause it is that wee may hold fellowship with the Romish Church in the innovations thereof without al danger & cannot without extreme peril be permitted in judgement & practise to dissent from the same where it swerueth from the true waye, & as they find the thing to be of especiall moment in religion, I beseech them in the bowels of Iesu Christ to be a meanes vnto her Majestie & their H. Hs. that my cause may be waighed in even balance, imprisonment, Indightments araimēt s yea death it selfe are no meete weapons to convince the conscience grounded vpon the word of God & accompanied with so manie wickednes of his famous seruants & Churches.
The Lord blesse his right excellent Majestie my most gracions soveraigne blesse their H.Hs this whole land & all his saincts even for his great names sake. Amen.

Subscribed with heart & hand by me John penry now in straight bonds for the former testimonie of Christs truth.

TO THE DISTRESSED FAITH FVLL CON- GREGATION OF CHRIST IN LONDON, AND ALL THE

Members thereof, wither in bondes or at liberty these be delivered.

My beloved brethren M.F. Johnson M. D. M, S. M. S. M. G. I. M. I. M. H. M. B. M. S. R. B. M, R. M. K. N. B. M. B. I. M. N. P. W. C. P. A. my brethren M. I. C. W. B. A. P. M. M. E. C. C. D. G. M. A. B. With the rest of you both men & women (as if particularly I named you all) which stand members of this poore afflicted congregation whether at libertie or in bondes, Iesus Christ that great king & Prince of the kings of the earth blesse you comfort you with his invincible spirit, that you may be able to beare and overcome these great trials which you are yet (and I with you if I live to vndergoe for his names sake in this testimonie.

BELOVED let vs thinke our lot and portio more then blessed that novve are vouchsafed the favor not onely to know & to professe, but also to suffer for the sinceritie of the Gospell: & let vs remember, that great is our reward in heaven; if wee endure vnto the end. I testifie vnto you for mine one part as I find answer before Iesus Christ & his elect Angels that I never saw anie truth more cleare & vndoubted then this witnesse wherein wee stand, 1. against false offices. 2. the callings. 3. the workes. 4. the maintenance left & retained in this land by and from Poperie: 5. against the obedience wch spiritually eyther in soule or in body is yealded, & the communion that is had with the inventions of darknes. 6. the mingling of all sects in these assemblies. 7. the worship done but scant in one of the three partes of the commission given by our saviour Scant done I say in one of the three partes of the commission, by the best teachers of this lād, And I thanke my God I am not only ready to be bound & banished but evē to die in this cause by his strength yea my brethre I greatly lōg in regard of my self to be dissolved, and to live in the blessed kinde of heaven with Iesus

with me deserve the shortning of our dayes by her Maiesties sword for these things.
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towards God / of that more desolation which in conscience I am bound to have of all
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Lastlie / I most humble and earnestly beseech their Honors and worshipps in whose
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Maiestyes subjects should bestow their ty me in learning, in studie and meditation of the word, in reading the writings and doings of learned men and of the holy martirs which have ben in former ages, especially the writings published by her Majesties auctoritie, they may not without danger proffesse and hold those truths as which they learne out of the and that in such sorte as they are able to conuince all the world that will stand against the bynoe other weapons then by the word of God. I beseech them also to consider what a lamentable cause it is that wee may hold fellowship with the Romish Church in the inuention thereof without al danger & cannot without extreme peril be permitted in Iudgement to practise to dissent from the same where it swerueth from the true waye, & as they finde the thing to be of especiall moment in religion, I beseech them in the bowels of Iesu Christ to be a meanes vnto her Majestie & their H. Hs. that my cause may be waighed in even balance, imprisonment, Indightments araiments yea death it selfe are no meet weapons to conuince the conscience grounded vpon the word of God & accompanied with so manie wittneses of his famous seruants & Churches.

The Lord blesse his right excellent Majestie my most gracions soveraigne blesse their H. Hs. this whole lapd & all his sainets even for his great names sake, Amen.

Subscribed with heart & hand by me Iohn peny now in straight
bonds for the former testimonie of Christs truth.

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Members thereof, wither in bondes or at liberty these be delivered,

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BELOVED let vs thinke our lot and portio more then blessed that novve are vouchsafed the favor not onely to know & to professe, but also to suffer for the sinceritie of the Gospell: & let vs remember, that great is our reward in heaven; if wee endure vnto the end. I testifie vnto you for mine one part as I shal answer before Iesus Christ & his elect Angels that I ever saw anie truth more cleare & vndoubted then this witnesse wherein wee stand, 1 against false offices. 2 the callings, 3 the workes. 4 the maintenance left & retayned in this land by and from Poperie: 5. against the obedience wch spiritually eyther in soule or in body is yealded, & the communion that is had with these inventions of darknes. 6, the mingling of all sorts in these assemblies. 7. the worship done but scant in one of the three partes of the commission given by our saviour Scant done I say in one of the three partes of the commission, by the best teachers of this lād, And I thanke my God I am not only ready to be bound & banished but evē to die in this cause by his strength yea my brethren I greatly lōg in regard of my self to be dissolved, and to live in the blessed kinde of heaven with Iesus

Christ and his Angels, with Adam Henoch, Noah, Abraham, Moses, Iobe, David, Ieremie, Daniel, Paule the great Apollie of the Gentiles, and with the rest of the holy, saints both men and women, with the glorious kinges, Prophets and martyrs, and wittneses of Iesus Christ that have bine from the begining of the world, particularly with my twee deare brethren master Henry Barrowe & master Iohn Greenwoode which have last of all yielded their blood for this precions testimonie: Cōfessing vnto you my brethren and sisters that if I might liue vpon this earth the days of Methushelach twyfe could and that in noe lesse comforte then Peter Iames, and Iohn were in the mount, and after this life might be sure of the knigdōe of heaue that yet to gayne al this I durst not goe frō the former testimony. Wherefore my brethren I beseech you be of like minde herein with me, I doubt, not but you have the same precious faith with me & are pertakers also of farre more glorious comfort, then my barren. and sinfull soule can be, strue for me & with me, that the Lord our God, may make me and vs all able to ende our course with ioy and patience: Strue also that he may fraye his blessed hand [if it be his good pleasure] and not make any farther breach in his Church by theraking awaye of any more of vs as yet to the discouraging of the weak and the lifting vp of the horne, of our aduersaries. I would indeed if it be his good pleasure liue yet with you, to helpe you to beare that greuous and hard yoake which yet ye are like to susteineyther here or in a strange land. And my good brethren seing banishment with losse of goodes is likely to beyde you all. prepare your selues for this hard entreatie and reioyce that you are made worthy for CHRIST cause to suffer and beare al these things: And I beseech you in the bowels of Iesus Christ, that none of you in this case loke vpon his particular estate but regard the generall state of the Church of God that at the same may goe and be kept together whether soeuer it shal please God to send you. Oh the blessing: wilbe great that shall ensue this care, whereas if you goe euery man to prouid for his owne bouse, and to loke for his owne familie. First neglecting pore Sion, the Lord will sett his face against you and scatter you from the one end of heaven to the other, neyther shall you finde a resting place for the soles of your feet or a blessing vpon any thing you take in had.

The Lord my brethren and sisters. hath not forgotten to be gracious vnto Sion you shall yet finde dayes of peace and of rest if you continew faith full: This Stampeing & treading of vs vnder his feete this subuerting of our cause, and right in iudgement is done by him to the end that we shoul searce and trie our wayes, and repent vs of our carelesnes profannes and rebellion in his sight, but he wil yet maintaine the cause of our soules and redeme our liues, if we returne to him yea he wilbe with vs in fire & water & wil not forsake vs if our harts be only and especially of the building of Sion whether soeuer we goe. Let not thole of you then that either haue stocks in your hādes, or some likly trades to liue by dispose of your selues where it may be most commodious for your outward estate and in the meane tyme suffer the poore ones that haue no such meanes, tyther to beare the whole worke vpon their weake shouldrs, or to cnde their daies in sorowe and morning, for want of outward and inward cōforts in the land of strangers for the Lord wil be an auenger of all such dealings. But coulsult with the whole Church, yea with the brethren of other places, how the church may be kept together and built whether soeuer they go, let not the poore and the freindlesse be forced to stay behinde heere and to breake a good conscience for want of your support and kindnesse vnto them that they may go with you, and here I humbly beseech you, not in anie outward regard, as I shall answer before my God, that you would take my pore and desolate widowe and my messe of fatherlesse and freindlesse orphaines with you into exile whether soeuer you goe, and you shall fynde I doubt not that the blessed promesses of my God made vnto me and myne will accompanie them, & even the whole Church for their sakes for this also is the Lords promise vnto the holy seede y as you shall not need much to demaunde, what they shal eate, or wherwith they shal be clothed, and in shorte tyme I doubt not but they wilbe found helpfull & not burthensome to the Church: And I beseech you

land. where they must be enforced, to goe againe vnto Egypte. and my God wil blesse you euen with a ioyfull retourne vnto your owne country for it. there are of you, whose I doubt not wil be carefull of the performance of the will of your deade brother in this poynt, whose may yet liue to shew this kindenesse vnto youres, I wil say noe more. Be kinde louinge and tender harted, the one of you towards the other, labour every way to encrease love and to shew the duties of love one of you towards an other, by visitinge, comfortinge and releuing one the other euen for the reproach of the heathen that are round about vs (as the Lord saith.) Be watching in prayer especially remember those of our brethren that are especiallye endaungered, perticularly those our twoe brethren M. Studley and Robert Boulewhome our God hath strengthened now to stand in the forefront of the battell. I feare me that our carelesnes was over great to sue vnto our God for the liues of these towne so notable lights of his Church who nowe rest with him, and that he tooke them away for many respects seeming good to his wisdom, soe also that we might learne to be more carefull in prayer in all such causes, pray for them then my brethren and for our brother M. Fran: Iohn: and for me, who am likely to end my dayes eyther with them or before them that our God may spare vs vnto his church if it be his God pleasure, or giue vs exceeding faythfull liues and be every way comfortable vnto the sister and wife of the dead.

I meane vnto my beloued M. Barrowe and M. Greenwoode whom I most hartly salute, and desire much to be comforted in theyr God whose by his blessinges from aboue, wil counteruayle vnto them, the want of soe notable a brother and husband. I would wish you earnestly to write, yea to send if you may to comforte the brethren in the west, and North countreys, that they faint not in these troubles, and, that alsoe you may haue of theyr aduise and they of youres what to doe in these desolate times, and if you thinke it any thing for theyr further comfort and direction send them conuenientlie a copy of this my letter, and of the declaration of my faith, and alegiance wishing them before whomsoever they be called that theyr owne mouthes, be not had a witness against them in any thing: yea I would wish you and them to be together if you may whether soeuer you shalbe banished and to this purpose to bethinke you before hand whereto be yea to send some whose may be meet to prepare you some resting place, & be al of you assured that he whose is your god in England, wil be your God in any land vnder the whole heaven for the earth, and the fulnes thereof are his, and blessed are they that for his cause are bereaued of a ny parte of the same. Finally my brethren the eternall God blesse you, and youres, that I may meete with you all vnto my comfort in the blessed kingdome of heauen, Thus hauing from my harte and, with teares perfortmed (it may be) my last duetie towards you in this life I salute you all in the Lorde both men and womē, even those whose I have not named, as hartelie as those whose names I haue mentioned, [for all your names I knowe not] And remember to stand steedfast, and faithfull in Iesus Christ, as you haue receiued him vnto your immortality: And he conferme and establish you to the ende for the praise of his glory, Amen. The 24th of the 4 moneth Aprill. 1593.

Your louinge brother in the patience and sufferinges of the
gospell Iohn Penry, a wittnesse of Christ in this
life and a partaker of the glory
that shalbe reuealed.